60p

THE Unexplained

MYSTERIES OF MIND SPACE & TIME

110

Fishpond enigma
Are aliens angels?
Ilkley rock carvings
Texas UFO debate
Ruth's nightmare

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THE Unexplained
MYSTERIES OF MIND SPACE & TIME

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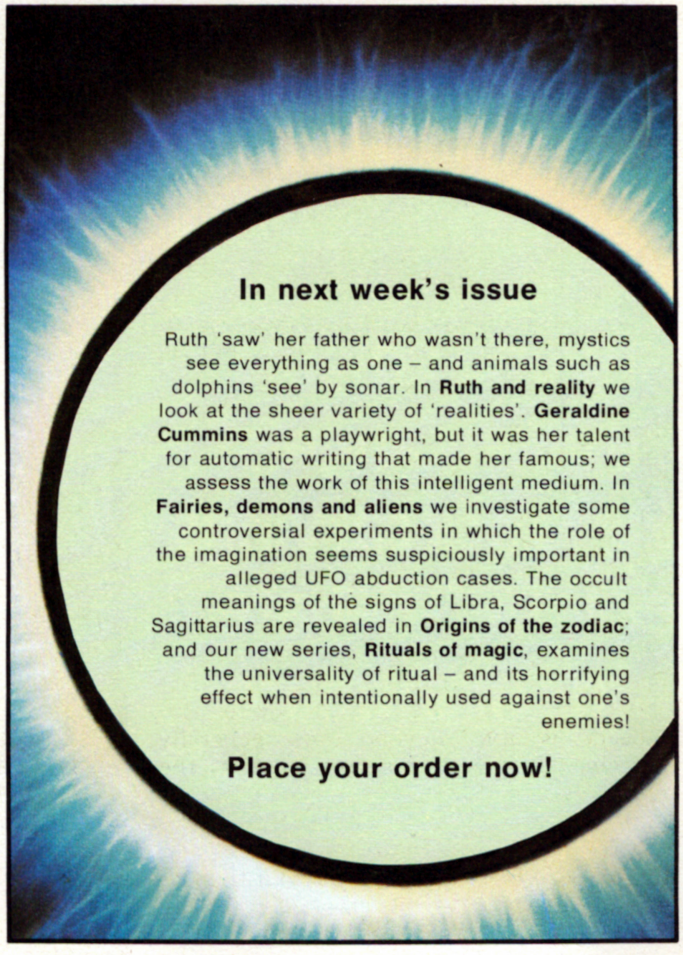
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Ruth 'saw' her father who wasn't there, mystics see everything as one – and animals such as dolphins 'see' by sonar. In **Ruth and reality** we look at the sheer variety of 'realities'. **Geraldine Cummins** was a playwright, but it was her talent for automatic writing that made her famous; we assess the work of this intelligent medium. In **Fairies, demons and aliens** we investigate some controversial experiments in which the role of the imagination seems suspiciously important in alleged UFO abduction cases. The occult meanings of the signs of Libra, Scorpio and Sagittarius are revealed in **Origins of the zodiac**; and our new series, **Rituals of magic**, examines the universality of ritual – and its horrifying effect when intentionally used against one's enemies!
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As a child Ruth had been sexually assaulted by her father. But the horror really began when, years later, his hallucination started to plague her. As DAVID CHRISTIE-MURRAY shows, her case provides unique insights into the very nature of reality

'WE ARE SUCH STUFF as dreams are made on,' wrote Shakespeare. Perhaps because, as T. S. Eliot said in *Burnt Norton*, 'human kind/Cannot bear very much reality.'

But what is 'reality' and what are dreams? To the natural scientist things are real when they can be communicated by the senses or by instruments that are extensions of the senses, when their measurements can be taken and their behaviour observed, when deductions can be made about them and scientific laws established. In the realms of thought sane men distinguish, mainly without difficulty, between fantasies and imagination and 'real' concepts.

Research has shown that there are, indeed, 'realities' beyond those generally perceived by our five senses, such as the notes whose pitch is too high to be heard by human ears. And there may be yet another 'reality' – affirmed by the experiences of mystics while in their ecstasies. But the fact remains that 'sanity' for most of us is the common ground of shared sensory perception; on the whole the cat sits on the mat and not vice versa.

Stalked by a nightmare

Above: actress Connie Booth plays Ruth in the BBC's dramatised documentary *The story of Ruth* in 1982. Ruth, an American living in London with her husband Paul, was of average intelligence and perfectly normal – except for one thing: a three-dimensional hallucination of her father (who was still living in the USA) followed and tormented her, reviving the hell she had been through when, as a 10-year-old, she had been sexually molested by him (left)

But what if our mind betrays us, not in casual mistakes but by completely misinterpreting the data supplied by our senses? What of Sybil Isabel Dorsett who, among her 16 personalities, saw herself in the mirror variously as a sophisticated blonde, brown-haired, a tall willowy redhead, a dark brown-eyed man, a blue-eyed man, a timid ash-blonde, a small slim brunette – with widely differing characters to match. She even bought clothes to suit one personality that were utterly unsuitable for her 'real' physical self – their choice bewildered her other selves when they inhabited her body.

But what of Ruth, a 25-year-old American woman, married to Paul and living in London with their three children, the patient of Dr Morton Schatzman, psychiatrist? Her experiences narrated in Schatzman's book, *The story of Ruth*, and dramatised on television by the BBC in 1982, needed no fictional embellishments.

Ruth described her symptoms to Dr Schatzman: sex with Paul seemed dirty, she was scared of doors, avoided company, panicked in crowds and hated going shopping;

she had no appetite, felt negative towards her children, and that her brain was going to explode. She was third of a family of four, the youngest born 10 years after her. While her mother was having the last baby, Ruth's father attempted to rape her – and nearly succeeded. That the assault was likely to be real, not imagined, is supported by the facts that the father was an habitual drunkard and regularly took drugs; he was violent – once he actually fired a gun at Ruth (but missed); he had forged cheques; he was a frequent inmate of mental homes and jails.

'Sickening hatred'

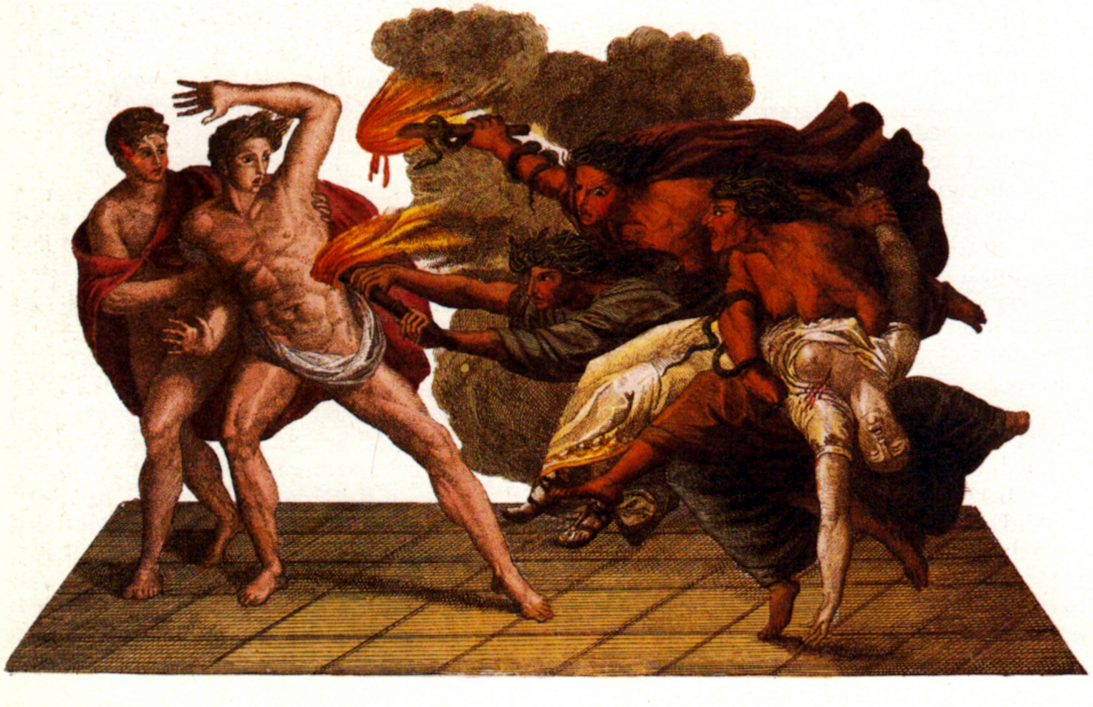
Ruth told her mother about her father's assault, but she professed not to believe her, and packed her off immediately to the children's home she had lived in before, whenever her father deserted the family. Ruth married at 17, never lived with her parents again and felt a 'sickening hatred' towards her father.

What Ruth did not immediately tell Schatzman was that she had been almost daily seeing an hallucination of her father that appeared as real and solid as any living person. He had begun to appear a year after the birth of her youngest child. Sometimes she saw his face superimposed on Paul's or on her baby's; and even when she did not see him she felt his presence in the house. She believed he wanted her dead and was prompting her to suicide. Once he sat with her at a friend's dining table looking so solid and ordinary that if Ruth had been at home she felt she would have offered him coffee. On another occasion he occupied a chair between two visitors. She heard him speaking and watched him following their conversation – although he was invisible and inaudible to the others present.

Ruth became an in-patient at the Arbours Crisis Centre that Dr Schatzman and some colleagues had set up in London in 1971. There she continued to see her father and feel, for example, her bed moved by his legs knocking against it (although it did not really move). She saw him very clearly – 'I can see each tooth' – heard him laughing and even smelt the sweat on him while in the doctor's presence.

Schatzman saw that Ruth thought rationally; her overall pattern of behaviour was not that of a psychotic, and he knew that it was statistically common for mentally healthy people in the West to have some experience of hallucinations. Having read that the Senoi, a Malayan tribe, thought dream life so important that they taught children to face,

There are many legends in which hapless victims are pursued – and sometimes confronted – by paranormal beings, ghosts or, perhaps, hallucinations. The most famous of these were the Furies of Greek legend, who hounded Orestes (below). Caesar's ghost was widely believed to have appeared to Brutus, the 'friend' who struck the final, mortal blow (right). Guilt, in the form of the apparition of a 'wronged lady', warned Lord Lyttelton of his approaching death (above right). Ruth's 'father' pursued her as relentlessly as the Furies, mocking her terror, stalking her as she walked down the street, or suddenly appearing among a group of friends. He persecuted her in this way, he said, because when she was a child he 'hadn't hurt her enough'



master and use whatever caused terror in their nightmares, he suggested to Ruth that she follow their example and confront her father's apparition.

The victory was not immediately, nor easily, won. Ruth continued to see her father, sometimes superimposed even onto complete strangers, to hear and smell him; she felt that he read her thoughts and sensed that he was trying to master her and to take her over. The psychiatrist told her to send the apparition packing, which she eventually did – but on at least one occasion his distinctive smell remained.

A very real father figure

On her sixth day at the centre Ruth saw Paul change into her father, wearing the same clothes, and when he lightly touched her hand she felt it squeezed until it hurt. She refused to sleep with her husband that night because she felt he was her father. The next day she saw her father's face superimposed upon Dr Schatzman's. The doctor suggested she *try* to change him into her father because confronting something makes one fear it less and it would prove to Ruth that she had control; if she could summon the apparition at will, she could also will it away. This achieved, the next step was to create it on its own – without using a real body as a 'model' – and dismiss it; this she managed to do.

Further advance was made when Ruth again superimposed her father on Schatzman, but he appeared to be wearing different clothes from the doctor. When Schatzman moved towards her the apparition did so also, and when Schatzman lightly laid his hand upon Ruth's she again felt her hand being painfully squeezed. She succeeded in dismissing the appearance, but the experience left her very tired.

When Ruth left the centre after 11 days, Schatzman suggested that, far from being 'crazy', she was gifted in being able to summon and dismiss apparitions at will. Her family history suggested to him that the gift might be hereditary. At this point the doctor had to go to New York for two and a half weeks, during which time Ruth's father appeared to her at least eight times. She heard the rustle of his clothes and the popping of his cigarettes out of a packet, and was awoken once by his sitting on her bed. She managed to send him away once, confused him on another occasion by casual reference to coffee and on a third, when he appeared while she was having a bath, by asking him to pass her a towel. The apparition then ceased for 19 days, its longest continuous absence, but then suddenly reappeared superimposed upon Paul in bed.

On his return, Schatzman suggested that Ruth try to create a friendlier apparition as an experiment in controlling them. After some effort she projected a complete image of her best friend Becky, and held mental conversations with her. Ruth's apparitions usually behaved normally (although occasionally they walked through closed doors), but she also hallucinated the consequences of their actions, feeling a draught of air through a door opened by them and seeing Becky squeezing toothpaste onto a brush and handing it to her, though door, paste and brush had not really moved. The duration of the appearances varied from seconds to 15 or 20 minutes, and their creation both excited and drained her. She found that her apparitions had personalities – although she could finally dismiss them, she could not always make them do what they did not want to do.

Ruth next 'doubled' Dr Schatzman in his presence, creating, in effect, his doppelgänger (see page 2110) sitting in a chair on his

In a scene from the television drama, Ruth feels repelled by Paul's sexual advances – for it was not her husband (played by Colin Bruce) whom she saw lying beside her, but her father. However, later in her course of treatment she found she could not only summon up an hallucination of Paul when he was absent, but make love with 'him' – an experience she found sexually satisfying

left. When Schatzman made to sit in his double's chair, the latter sat in *his*, and when he passed in front of his apparition he blocked it from Ruth's sight. She saw both reflected simultaneously in a mirror, and when Dr Schatzman held out his arms to thin air Ruth saw him actually dance with his double!

Ruth made further advance when she produced an apparition of *herself* with which she established mental communication, although she found the experience exhausting. She repeated the experiment in Dr Schatzman's presence, her head hurting and heart pounding with the effort.

A twilight world

By this time Ruth had changed from patient to co-researcher with the psychiatrist. When she observed that an apparition's legs cast a shadow, experiments were carried out with light and darkness. Ruth could hallucinate the darkening and lighting-up of a room, yet failed to be able to make out the words on a bookcover in a room that was actually dark but she 'saw' as lit. She could walk round an apparition, seeing it from every angle, feel it (it was a little colder than a living being), and see and feel it moving parts of her body, though these did not really move, or only very slightly. The apparitions could write messages that Ruth could read but the paper remained blank to everyone else, and they did not appear in photographs of chairs in which she saw them, nor did their voices register on tape recorders – thus proving they had no objective reality.

Ruth next discovered she could create her father's apparition superimposed upon her own reflection in a mirror, and did so with Dr Schatzman sitting by to prevent her being 'taken over'. She 'felt' her father's emotions and this frightened her, but 'he', in reply to the psychiatrist's questions, gave information about himself. For Ruth the experiment resulted in considerable discomfort, but, although she felt her father's fear, anger and sexual desire, she was not taken over by him. The experience was akin to trance, with some similarities to mediumistic trances. However, whether the information that was given by her 'father' was true – and whether Ruth had ever known it – could not be determined.

During several such sessions, a number of facts connected with her father's previous history and Ruth's childhood emerged. She felt his and her feelings simultaneously, and the more she learned about him, the more she pitied him. She found she could create him and merge with him without using the mirror, and still sense his feelings as before. 'The more I relaxed,' she said, 'the less I saw him and the more I became him.' Schatzman discovered that he could talk directly to the father through Ruth and found a plausible personality consistent with itself but not with Ruth's. Schatzman wondered whether this could have been a buried aspect of herself; perhaps she identified herself with her father as aggressor.

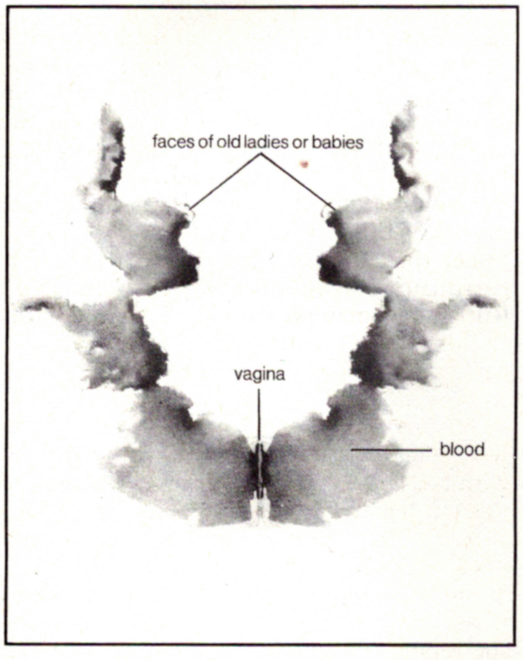
A startling development occurred when Ruth visited the USA and spent some time with her father. She created an apparition of Paul in her car – and her father apparently *also saw it*. Perhaps even more startling was her success in twice making love with apparitions of Paul whom she 'created' on nights when he was absent. Both experiences were, she reported, sexually very satisfying.

Above left: Dr Morton Schatzman, the psychiatrist whose imaginative and sympathetic approach to Ruth's distress finally eradicated the nightmare element from the hallucinations she saw – and actually helped her control and even create them at will

Left: Ruth confides in Dr Schatzman, played by Peter Whitman in the television programme

Other experiments, however, failed. For example, Ruth tried to describe some new underpants Paul had bought by envisaging his apparition clad in them – but they were not the same as the real ones. And in an attempt to elicit information about Dr Schatzman's life from his apparition, the 'misses' far outweighed the 'hits'.

Gradually the limits of Ruth's strange ability became apparent. Apparitions could not convey information about objects out of Ruth's own real line of vision. Her children could not see them. And although three adult subjects who had themselves hallucinated more than once tried to see Ruth's apparitions and sensed, even glimpsed, figures,

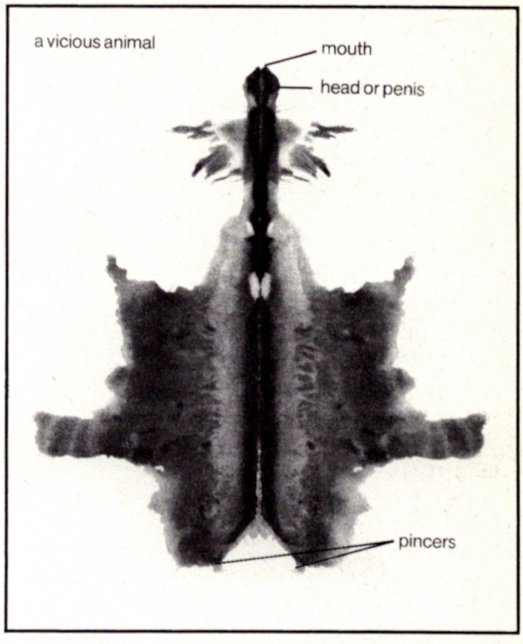


they did not describe what she saw.

Once, however, Paul saw a self-image of Ruth she had created sitting on a sofa. He heard it speaking and saw its lips moving, then found the real Ruth sitting elsewhere, where she had been for some time. But most of these tests revealed only the subjectivity of Ruth's apparitions, while presumably some form of extra-sensory perception must have occurred with her father and Paul when they had seen their fleeting apparitions.

The final breakthrough in Ruth's therapy was when she succeeded in making a double of herself. Perhaps this doppelgänger – which brought to her recollection forgotten incidents from her youth – was simply a mechanism that enabled her to tap her subliminal memory. Whatever the explanation, Ruth recalled incidents from her past in great detail, many of which were confirmed by her mother. Sometimes she could merge with her own apparition, enabling her to go into 'memory trances', which in some respects were like those of spirit mediums and in others like hypnotic regression. In time she learned to use this 'trance' technique without having to create her double, but she did need someone else to be present to tell her what she had said, because she did not remember it.

Psychiatrists frequently make use of the Rorschach inkblot tests to gain some insight into the minds of their patients. The tests use randomly produced inkblots; the patients are asked what the shapes remind them of. Ruth, both as her adult self and when hypnotically regressed to her teens, was shown several of the inkblots. One (left) was shown to the 'teenage' Ruth, who saw in it the heads of two babies, both of whom were bleeding. At another session she saw two old women and a vagina in the same inkblot – an identification that anyone might make. The other blot reproduced here (right) reminded the hypnotised Ruth of a vicious animal with pincers – or a penis. Asked if she had ever seen her father's penis the 'teenage' Ruth replied primly: 'No, never. He was very careful never to do that sort of thing.' Yet when the notes of the session were read back to her 'normal' self Ruth said that was a lie: 'He would wave it at you when he was drunk.' What seems to have emerged from these sessions was that the 'teenage' Ruth had disliked psychiatrists intensely and said anything in order to be as unco-operative as possible. And her general level of association when faced with the inkblots was not that of a psychotic



In her regressions Ruth talked and behaved like a child or an adolescent. Given a number of psychological tests while regressed to various ages, she performed in them as girls of those ages would have been expected to do. They showed that she *was* reliving her life as child and adolescent. Other tests proved that Ruth's apparitions affected her sight and hearing as flesh and blood entities would have done, summed up by the psychiatrist and neurophysiologist who conducted the tests in the words, 'You've produced the appearance of a real person.' Yet more tests to see if an apparition's actions could affect Ruth physically succeeded in some measure. Dr Schatzman concluded that, far from being 'crazy' or having a damaged brain, Ruth showed evidence of an extraordinary capacity for creativity and projection.

Why did the hallucinations come when they did? In 1976, when they began, her elder daughter was three years old, the age at which Ruth first entered the children's home, and her eldest child seven, her age when her father returned to the family after his first period of desertion. These recollections of childhood traumas, perhaps subconscious, allied to the loneliness of living overseas in England – another Ruth amid the alien corn – could have triggered her experiences.

What of Ruth after the therapy? For Ruth apparitions are now entertainment. When driving alone she can put one in the passenger seat for company, or converse with another silently at a boring party. But the implications of her story for psychical research are far-reaching indeed.

For people like Ruth where does hallucination end and reality begin? See page 2206

Yesterday's fairies, today's aliens

Are today's aliens the fairies and demons of yesteryear? HILARY EVANS analyses the interesting parallels between fairy and UFO sightings, and asks further: do their visitations answer to some basic human need?

ON THE MORNING OF 4 January 1979, Jean Hingley, a factory worker who lives near Birmingham in the English Midlands, had 'the strangest experience of my whole life':

> At 7 o'clock my husband was going to work by car, and I stood at the back door to wave him off. Hobo, our Alsatian dog, was by my side. When my husband had gone I saw a light in the garden and thought, Cyril has left the light on in the car port. I went down, but saw that the light was off. As we turned to go back to the house I saw an orange light over the garden which gradually turned white. It lit the whole garden. We went into the back door of the house.
>
> Suddenly, with a sound like zee . . . zee . . . zee, three 'beings' floated past me through the open door. They glowed with a brilliant light and seemed to float about a foot [30 centimetres] above the floor. As they floated past me into the lounge I saw that they had wonderful wings.

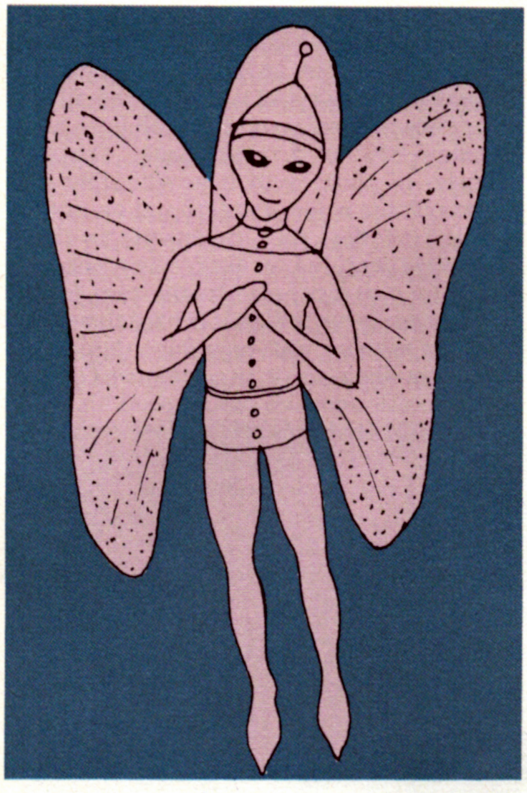
Describing the wings in detail, she said that they glowed with rainbow colours so breathtakingly beautiful that they made our earthly colours look 'chemical'. Both Jean Hingley and her dog were overwhelmed by the experience. The dog flopped onto the floor and lay stiff, as if drugged. Mrs Hingley also felt paralysed. Then,

> after a while the fear seemed to leave me. I felt as if I were lifted up. I seemed to float into the lounge. The three 'creatures' were shaking and tugging at the little Christmas tree. Three little slim 'men' in silvery-green tunics and silver waistcoats with silver buttons or press studs. They were about 3 feet 6 inches to 4 feet [1 to 1.2 metres] high, all alike. Their pointed hands and feet were covered in the same silvery-green, and they had pointed caps on their heads of the same colour, and with something like a lamp on top. They were floating round the lounge touching everything – the Christmas cards, the clock, the radio and all the furniture. At last I could speak; I said, 'Three of you and one of me. What are you going to do? What do you want with me?'

Many children dream up 'invisible playmates', sometimes resembling fairies, to keep them company – and these 'friends' become very real. Perhaps, one theory says, the supernatural creatures seen by adults are more sophisticated 'playmates' called into being for the same kinds of reason children need their unseen companions

A somewhat awkward conversation followed, in the course of which the creatures revealed that they came from the sky. They said they had visited Australia, New Zealand and America, and that 'We came down here to try to talk to people, but they don't seem to be interested.' Although she was very nervous, Jean Hingley did talk to them about her own life, and they seemed interested in whatever she said. She offered them some mince pies, and when they took them, their hands seemed magnetic. Then she started to show them how to smoke because they seemed curious about her cigarettes, but they were frightened when she lit one, and floated out into the garden.

Jean Hingley herself still seemed to be floating as she followed them. They went towards a glowing orange-coloured 'spaceship' sitting in her garden. She estimated it as between 8 and 10 feet (2.4 and 3 metres) long and about 4 feet (1.2 metres) high, with round windows. The creatures still held the mince pies she had given them as they entered the object and closed the door. As the



The entity seen by Jean Hingley in 1979, one of three who came into her house 'to try to talk to people'.

craft lifted they flashed the lights twice – as if, Mrs Hingley thought, saying goodbye. Then the object disappeared in the direction of Oldbury. After they had gone, she saw a deep impression in the garden where the 'spaceship' had been – and the packed ice and snow, which had lain for days in the severe winter, had melted away completely.

Jean Hingley said that after the beings had left, she felt 'warm and happy . . . as though I had been blessed'.

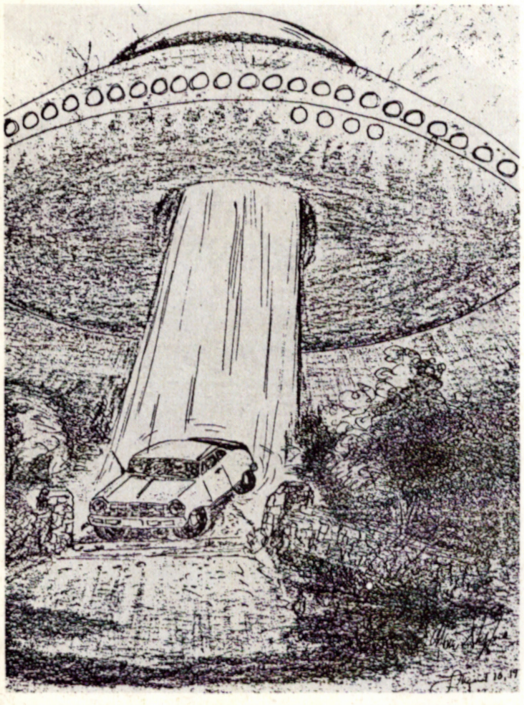
Many commentators have suggested that today's alien visitors are the space age's equivalent of fairies, and a case like Jean Hingley's lends support to such an idea: both her description and the sketch she made of the aliens could apply just as well to fairies as to extra-terrestrial visitors, and the emphasis on the wings is a particularly noteworthy feature. Although many strange winged creatures have been reported in connection with UFOs – notably by John Keel in his investigation of the 'mothman' flap in West Virgina in late 1966 (see page 1167) – few of the aliens with whom witnesses claim to have made direct contact have had wings, and there is no other report on record of the rainbow hued kind sported by Jean Hingley's guests.

In his classic study *Passport to Magonia* (1969), the French ufologist Jacques Vallée presented many examples of similarities between fairy and UFO sightings, and inferred that the two phenomena are basically one. His fellow countryman Jean Bastide, in *La mémoire des OVNI* (1978), took the hypothesis further, saying that 'modern contacts established with extra-terrestrials respect precisely the same rules as contacts in the past with beings more or less human in form.' The parallels are certainly striking, and they have helped to encourage the growth of the notion of 'ancient astronauts', whose adherents claim that many of the anomalous phenomena of the past – episodes in history, curious artefacts, bizarre items of folklore – can best be accounted for by the hypothesis that extra-terrestrials either originated the human race or have interacted with it throughout its history. On the basis of existing evidence, however, this 'hypothesis' remains little more than an intriguing speculation (see page 1221).

But on the psychological level there is some reason for supposing that yesterday's fairies were the precursors of today's aliens. Putting aside for the moment the question of the 'reality' of experiences like Jean Hingley's, let us consider the role played by these entities – their ostensible purpose in manifesting at all, and the way in which their actions relate to the witness.

Right away we notice that some encounters with entities seem quite accidental and others seem to be clearly directed at the individual witness. The case of the mountain climber and the prospector's wife (see page 2164) are examples in which the entity appears in direct response to the witness's need. Such cases prompt us to speculate whether the seemingly accidental encounters are as accidental as they appear. Could the manifestation occur in response to some hidden need, a psychological state that calls for outside intervention of some kind? Jean Hingley too was in a somewhat troubled state, having just left her church over a

A common sort of ufonaut, compared to an elf. The French ufologist Jacques Vallée believes that fairy and UFO sightings are two aspects of what is essentially a single phenomenon



Left: totally unexpectedly, a spaceship swoops down and captures three women in Kentucky in 1976, as drawn by one of the abductees. Many encounters with UFO and other entities seem to have no apparent cause – like this one – but others seem to answer a particular need of the witness

conflict – and this made a gap in her life.

Such considerations have prompted the French ufologist Jean-François Boedec, in his book *Fantastiques rencontres au bout du monde* (1982), to suggest that we should conceive of sightings as starting long before the actual experience. He points to many cases in which witnesses had premonitions that something was about to happen, or for some reason went home by a different route, or took an unaccustomed walk. Somehow, it would seem, the witnesses were being prepared – or were preparing themselves – for the experience they were about to undergo.

The only way in which this hypothesis could be tested would be by carrying out a psychological examination of every witness, which is hardly possible. So we must draw what conclusions we can from what we know of the witnesses' individual circumstances.

Many children dream up 'invisible playmates' to keep them company, sometimes coming to believe in their actual existence. Are fairies, demons and alien visitors to be seen as more sophisticated 'playmates', called into being in response to our needs, representing our hopes, our fears, our expectations?

Demons, for example, meet an intellectual as well as an emotional need. Without demons, theologians would be hard put to account for the existence of evil in the Universe. Consequently, virtually every religion includes not only God but enemies of God. From this basic assumption, theologians have gone on to picture Earth as the battlefield on which angels and demons fight for people's souls. UFO-related entities have even been identified as agents of Satan (see page 1321).

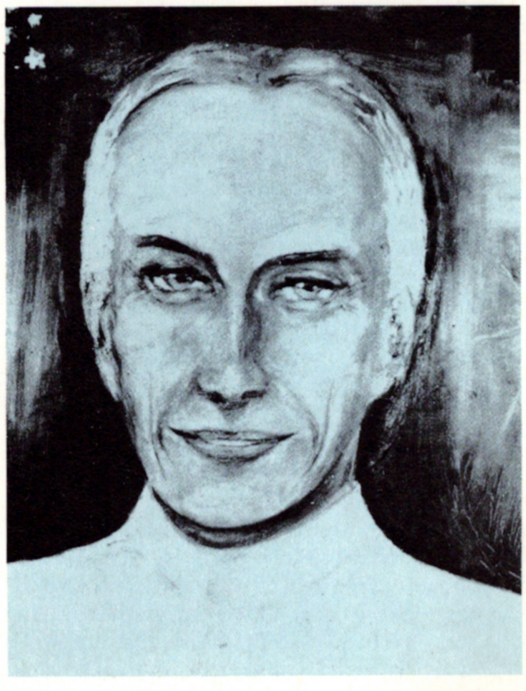
But for an even greater number of people, the aliens represent good rather than evil: they are our intellectual and moral superiors who come to Earth to help us sort out our problems – to put an end to wars, social inequality, disease and suffering and all the other evils that the gods of the religions have so manifestly failed to eradicate. The vast majority of those who have allegedly encountered aliens feel comfort and gratitude.

Does it follow that the entities in these cases were conjured up out of the witnesses' minds for this purpose? In the case of the German woman climber, it is hard to believe that her saviour was hanging around the mountain, like a one-man paranormal rescue team, in case someone should need his help. It seems more plausible that the climber somehow caused him to appear, and that he was an emanation from her own mind. But when Cynthia Montefiore and her mother saw their fairy (see page 2162), they were in no crisis and did not *need* the fairy.

These two cases present the entity paradox in its simplest, most baffling form, for each experience seems to demand a different explanation, with the implication that the two represent quite separate phenomena. Before we seek to resolve this paradox, we must also take into account the fact that an experience may not be visual at all; or rather, that the entity may manifest in a form that seems to rule out any physical identity altogether. Science fiction contains many variations on the theme of alien invaders 'taking over' humans for sinister purposes. But more people probably still believe that any 'body invaders' are demons from hell rather than aliens from space.

Dr Robert L. Hymers, pastor of the Open Door Community Church in Los Angeles, gives this alarming account of a young man who came to him for help:

One of our perhaps over-zealous young people had given Don a book to read.



Below right: Akon, the alien who, the South African contactee Elizabeth Klarer said, fathered her child when she visited his planet, and with whom she left the baby. Although some commentators have linked alien visitors with demons, the vast majority of contactees – like Elizabeth Klarer – have found their encounters comforting and friendly

The book explained how people can become demon-possessed through the occult. Don clutched the book and leaned forward in his chair. 'I've been reading this book all night, I know I'm demon-possessed. I know it.'

'How do you know?' I asked, amid the sounds of his crying.

'I tried to drive over to San Francisco. Something kept grabbing the wheel. Voices in my head kept saying "Drive off the road! Kill yourself!" I didn't know what to do, so I came here to you. . . . Pastor, please pray for me!

Devils, as represented in a 15th-century French manuscript (above left), and an angel, as depicted on a 19th-century German postcard (above). Some theologians believe that demons and angels are in a constant battle for people's souls – and these entities answer their intellectual need to explain the existence of evil. Perhaps fairies and aliens answer other human needs by representing hopes, fears or expectations

Please pray for me now! I'm going insane!'

I closed my eyes and began. 'Father, I pray that you'll give peace to Don. I pray that . . .' but I was stopped by a growling sound, like that of a vicious dog.

I opened my eyes just in time. Don was coming towards me, his fingers moving in a menacing way, his eyes wild, froth dribbling from his mouth. A horrible, vicious voice came from deep in his throat. 'I'm going to kill you!'

I leaped from the chair and dashed to the other side of the room. One thought rushed through my mind. 'He's dangerous and he's bigger than me, and I'm alone!' Then I did the only thing I could think of, I pointed my finger at the advancing figure and said 'Demon, I bind thee in the name of Jesus Christ.' His body fell heavily to the floor at my feet.

In the next few minutes, as I bent in prayer over Don's writhing body, he began to grow calm. Finally he looked up at me. 'I feel better now, Pastor,' he said.

Anyone familiar with the current spate of doom-laden tracts from the fundamentalist churches of the United States will recognise that dramatic story as typical of its genre: demon possession. The psychiatrist, on the other hand, would be inclined to explain it in terms of an altered state of consciousness in which a suppressed emotion could externalise itself, choosing to do so in this dramatic form. Could a similar process be at work in cases where an actual entity is allegedly seen?

In the mid 19th century the French occultist Eliphas Levi observed: 'He who affirms the devil, creates the devil.' Does this apply to angels and aliens as well? Are those who believe in the existence of these entities already halfway towards seeing them?

For a controversial experiment into alien contacts and UFO sightings, see page 2210

Signs of o

The rocks that dot the bleak moors of Yorkshire carry weathered symbols, carved by long-forgotten peoples. FREDERICK GOODMAN describes these rapidly eroding artefacts, whose real meanings may never be recovered

THE CRESCENT OF WILD MOORLAND to the south of Ilkley in Yorkshire has for many centuries been known as Rombalds Moor, or Romelies Moor. The local people, however, have split this crescent into a patchwork of different moors, each bearing a distinctive name.

The area teems with evidence of a prehistoric culture. To the north, beyond Addingham, are earthworks, dykes and tumuli, to the south small stone circles, three of them on a curious alignment to the north-west of Hawksworth Moor, and in many parts of the crescent are huge rocks still bearing traces of ancient carvings and symbols, whose origin no one has so far been able to explain.

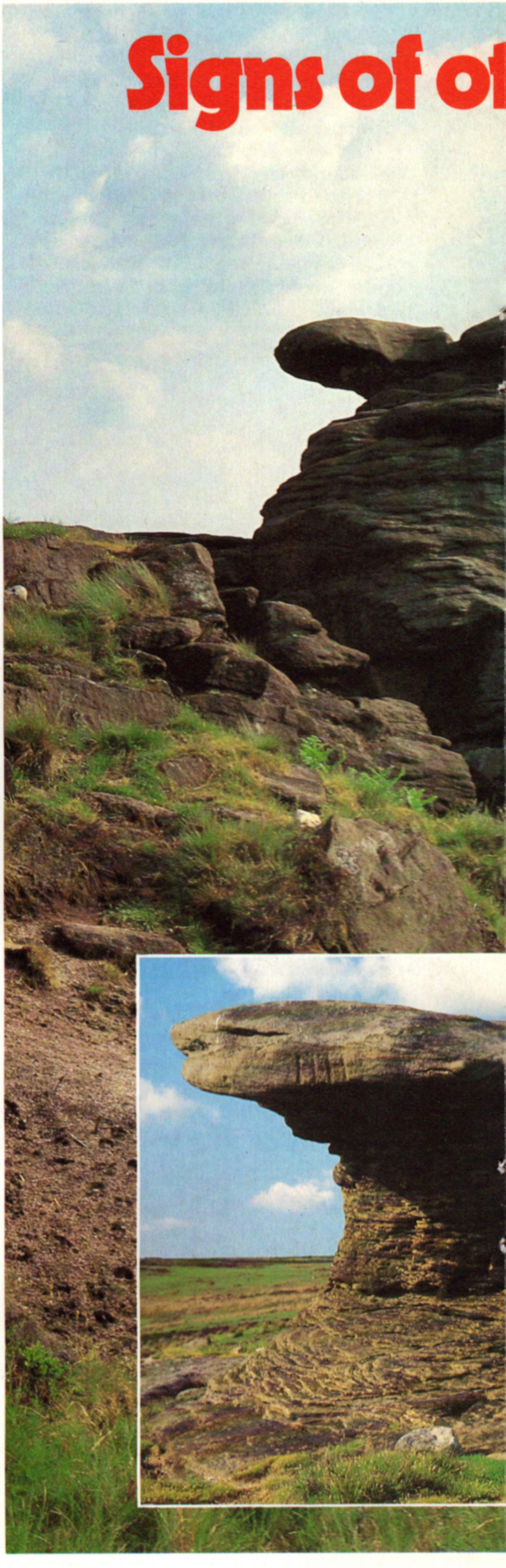
The number of these ancient symbols – which are probably about 3500 years old – is quite astonishing. All of them, however, show a curious similarity. Many of them are simple 'cup marks' or smoothed depressions in the rock surface; others are complex concentric circles linked by parallel lines or 'ladders'. In the 19th century the archaeologist Romilly Allen listed 11 main rocks on the moors, and on these alone he counted over 220 symbols, no fewer than 80 of which he classified as of the complex concentric, or concentric with ladder, type. Many more are known today, and no doubt many more still remain to be discovered.

Above: a prehistoric carving, employing the theme of concentric circles, on a rock originally on the moors near Ilkley. The stone has now been torn from its context and set up in the town of Keighley

Ladders and rings

One of the finest of the surviving complex symbols was originally located on a boulder in Upwood, near Keighley, but it is now – bizarrely – placed in a pedestrian precinct near Keighley bus station, set among a series of boulders that originally stood on Rombalds Moor. Not only is this a fine example of the combination of concentric rings and ladders in an excellent state of preservation, but it is still possible to see from the way in which the lines are constructed just how these rock carvings were made. The outside edges of the lines were almost certainly drilled into the rock, or punched with a chisel, before they were gouged out.

Cup marks are by far the commonest of the symbols to be found on the stones. The most dramatic setting of such cup marks is to the west of Addingham High Moor, where the mushroom-like Doubler Stones are found. The more westerly of these two stones has a cap-stone that stands about 6 feet (2 metres) above ground, and which is about a foot (30 centimetres) thick and approximately 11 feet (3.5 metres) square. The surface of this stone still bears several cup marks, although a few that were known to exist towards the end of the 19th century have now been defaced by vandals, while one



Right: the eastern Doubler Stone and its western counterpart (inset) loom over Addingham High Moor. The cap-stones consist of harder rock that has resisted erosion, perched on a column of softer stone. Prominent rocks like these were picked out by ancient peoples to be embellished with their mysterious carvings

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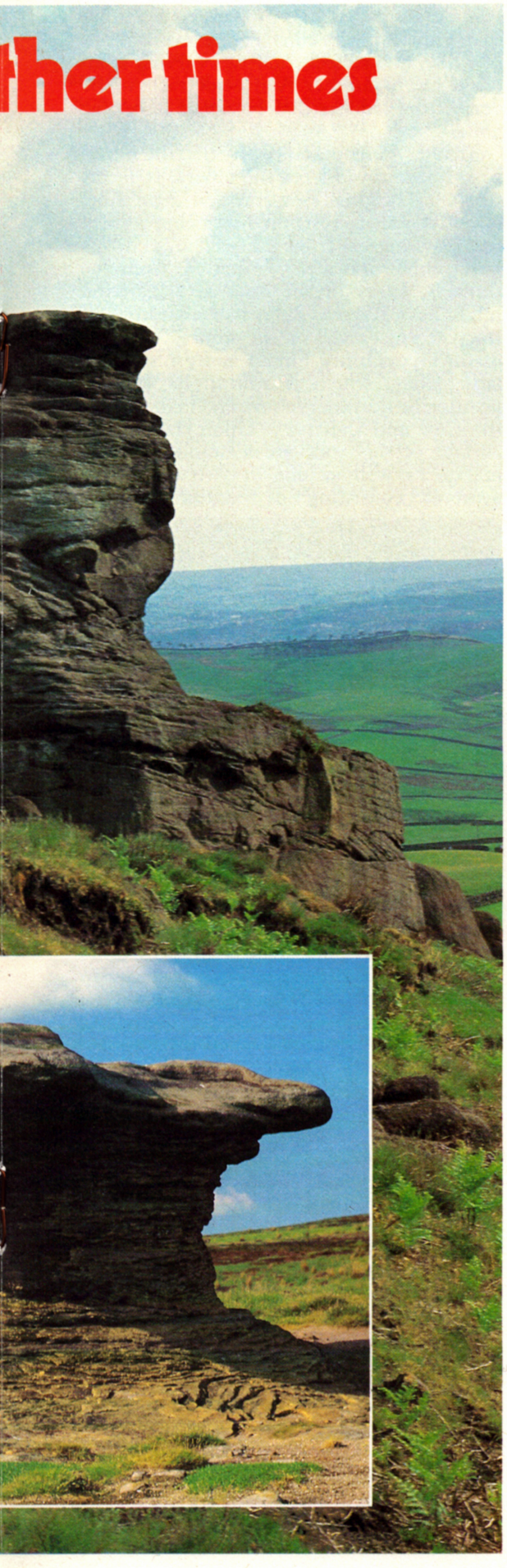


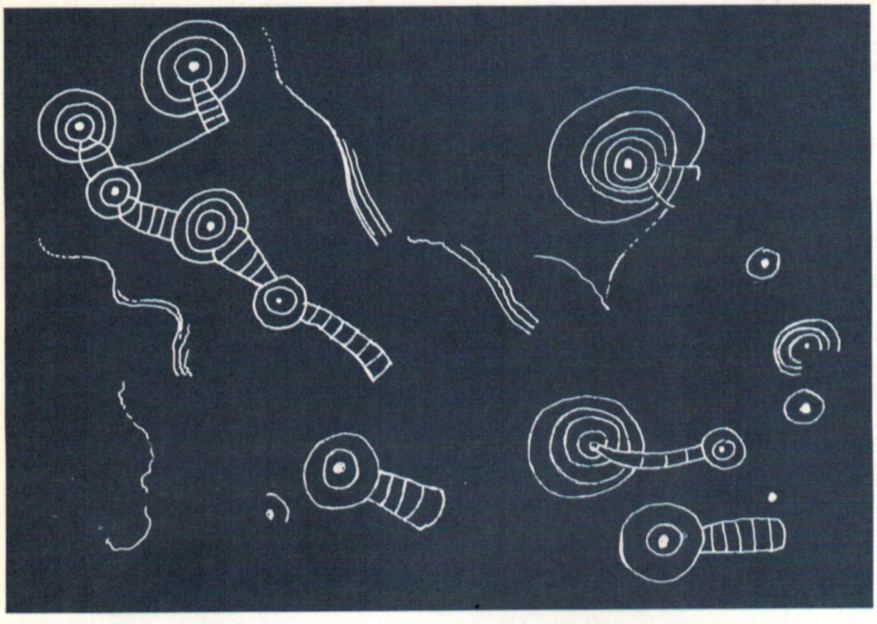
Top: a modern copy of the badly weathered pattern carved on the so-called Swastika Stone. The pattern is far from being a swastika; it incorporates some of the ubiquitous cup marks, but nothing is known of the magical or symbolic significance it once had

Above: some of the cup marks in the cap-stone of the eastern Doubler Stone. Rainwater lingers in these depressions and may once have been used in rituals

or two have been eroded by the elements. The more impressive symbols, however, are on the more easterly stone, the cap of which is about the same size as that of the first Doubler Stone, though it is more rounded in shape, and divided – whether by nature or human agency is not certain – into two halves, both of which bear cup markings. The eastern half has a most beautiful range of cup marks, but yet again a few carvings that were recorded in the 19th century have been eroded, and it seems that a whole section of the western half has been broken off. The cap-stone is divided by three basin-like cavities, two lying along a central axis that appears in places to be hand-carved. These cavities hold water for much of the year, and it has been suggested that they were used for the dedication of artefacts to the gods.

The Doubler Stones stand spectacularly in the landscape, their eroded plinths and cap-stones claiming the traveller's attention; but the cup marks are not in themselves especially remarkable as ancient symbols. By far the most intriguing of the individual symbols is that on the so-called 'Swastika Stone' on the eastern side of the outcroppings that overlook the Wharfe valley from Addingham Moor. It is an immense piece of gritstone – coarse sandstone – some 19 feet (5.7 metres) long, 7 feet (2.1 metres) broad, and about $4\frac{1}{2}$ feet (1.3 metres) thick. This vast stone has been enclosed by railings, and a cast-iron notice informs the passer-by that 'The carving on this rock is a remarkably good example of the swastika (or "fylfot"), a very ancient symbol probably meaning fire and used all over Europe and in the East as a sign of good luck and to avert the "evil eye" and other misfortunes.' Below this notice is a carving showing a strange figure, amoeboid and vaguely cruciform in shape.

The information given on the notice is purely speculative, for no one knows why

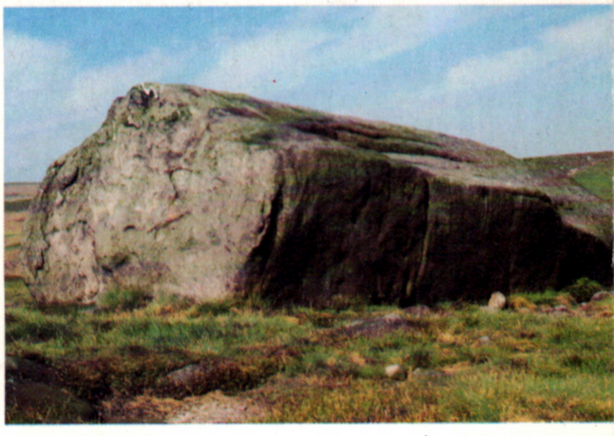


this strange design was carved. Certainly it does not signify 'fire', and there is no evidence that it was used to avert the evil eye. In truth, the symbol is not even a swastika. A swastika is a form of simple cross with four equal arms, each with a right-angle projection bent usually in a clockwise direction. The symbol on the so-called Swastika Stone, however, is altogether more complex, involving a number of cup marks around a kind of looped cross.

Not only is the notice inaccurate in the information it provides, however, but it is also guilty of a sort of confidence trick in ambiguity. Beneath the cast-iron notice is a large stone bearing the 'swastika' figure – and the natural assumption of those unfamiliar with prehistoric carvings would be that this is indeed the swastika symbol referred to in the notice. However, this is merely a crude and very inferior modern copy of the original symbol, which may still be seen, greatly eroded, beyond the notice. This symbol is almost too faint to be photographed without special lighting, but its form may just be traced on the rock. Historians have observed a close resemblance between this symbol and one found at Tossene in south-west Sweden.

An alignment of three sculptured stones that once stood nearby has been moved to a small railed area across the road from St Margaret's Church in Ilkley. Despite their imprisonment like wild things behind iron bars, they are not protected from vandalism and, among other things, they have been subjected to spattering with vivid splashes of commercial paint. The symbols are now badly eroded. In the 19th century the markings on one of them were clear enough for one historian to comment that 'the turf was stripped from [one] a few years ago, and its having been covered up so long probably accounts for the sculpture being in such good preservation.' Fortunately for us, he left a drawing of what he saw: the stone is now so badly eroded that it is difficult to see more than a few of the 25 cups that he recorded, 18 of which had concentric rings varying from one to five in number. Almost all traces of the connecting ladders that he noted have also gone.

In many respects it is a pity that the stones have been moved from the moors. It seems that they originally lay on a straight line, oriented east to west, the first being some 5 feet (1.5 metres) from the second, and this latter about 100 feet (30 metres) from the third. A study of the original orientation might have given us a clue to the meaning of the patterns carved on the stones. This is a distinct possibility hinted at by one other large stone, which is still in its original position on the moors above and to the east of the Cow and Calf rock. Upon the sloping surface of this rock are a number of cup marks, as well as one or two distinctive symbols consisting of concentric rings



Above: the carvings that were discovered, fresh and clear, when turf was stripped from a stone now displayed opposite St Margaret's Church in Ilkley. The modern mind can only guess at the message that these detailed and laboriously executed pictures were intended to convey: some regard the 'ladders' as representing the path of spiritual growth, and the circles as suggesting the heavens

around a cup, with a long protruding diameter that cuts the cup. The interesting thing is that the larger of these symbols has its diameter as an orientation line pointing in the direction of one of the best-known of the Ilkley prehistoric stone circles, to the south. This circle is nowadays called the 'Twelve Apostles'; in the 19th century it appears to have been known as a Druidic 'dial circle', from the belief that the 12 uprights marked the hours or the months of the year. One wonders if the cup and ring on this stone were intended as a sort of signpost to the circle beyond, for the Twelve Apostles are not visible from this edge of the moor: they are hidden by two ridges, and are almost a mile (1.6 kilometres) further into Ilkley Moor. Perhaps many of the concentric rings with ladders were intended as direction indicators: we may, at any rate, be sure that long ago the moors were littered with circles and standing stones, and that they were of some religious importance. Only three of the circles have survived on these moors. The 12 uprights of the Apostles circle are still approximately *in situ*, but only four of them are still upright. Even during the 1970s, one stone was thrown down and broken by vandals The smaller 'Grubstone' circle to

the east of the Twelve Apostles, on the edge of Burley Moor, has suffered extraordinarily crass destruction, for someone has built a small shooting hole into the circle, using stones from the prehistoric site to construct the walls! A few more years and there will be no more trace of these prehistoric remains, save the eroding cup-and-ring circles on the rocks of the surrounding hills, all pointing to meanings and orientations that no one understands any longer.

It is still possible for the explorer to find new examples of rock carvings on these moors. Very many have been noted by archaeologists and historians, but there are many hundreds of rocks that have not yet yielded their secrets, and many of them are still covered by mosses, lichens and soil. The hunter for symbols is aided by the fact that most of the carvings appear on large rocks, and especially upon those with distinctive shapes. An example of this is the beautifully weathered rock between the Moon Stone and the 'Swastika Stone' on the ridge of outcroppings along Addingham High Moor. On the most southerly projection of this stone is a collection of three – perhaps four – cup marks that appear to have evaded the attention of most researchers. The study of surviving shamanistic practices in other societies indicates that magicians and witch-doctors often believe that powerful spirits may be induced to dwell in certain large stones, and that such beings require propitiation and special treatment; perhaps the fact that the Ilkley rock carvings so often appear on large stones suggests that they were involved with a religion of nature spirits, or with the propitiation of elementals.

Top: an unusual figure on an outcrop of rocks on Addingham High Moor. It is difficult to say to what extent it might be a natural marking, but there is no doubt that it has at least been added to by human hands

A possible significance for some of the rock carvings on the moors is suggested by a marking to be found on the Pancake Stone (above far left). It consists of a cup mark surrounded by a circle and penetrated by a long groove (above left). This points in the direction of a stone circle: the Twelve Apostles (above), out of sight on the moor beyond. Other similar symbols on the Pancake Stone may have pointed to stone circles

Mysterious meanings

Several of the crag rocks along this outcropping bear signs of eroded cup marks, but there is one very special carving that deserves particular attention. Since this appears on a vertical surface it has been unusually well-protected from the elements. It is not cut in the manner of the other Ilkley rock carvings, for it is neither bored out nor chiselled as a linear symbol – it is, indeed, almost an *intaglio* carving into the rock, about $4\frac{1}{2}$ feet (1.3 metres) in length. While it may be argued that this is a freak of nature, there is undoubtedly something of human agency about it, and the presence of a large cup mark in the circular depression would suggest that, even if a man did not cut this entire figure, then he certainly added to it.

What are these carvings? They are clearly not mere doodles, and sometimes they are strikingly beautiful. Victorian historians tended to see them as Druidic remains and the stones as places of sacrifice and dark ritual practices. They believed, for example, that Baildon Moor was the site of sacrifices to the ancient near-Eastern god Baal. We are now kinder to the past, though no less romantic, and many people are tempted to read the stones as linked with calendrical orientations, or to argue that they are centres of initiation into curious rites. Certainly many of the symbols combine concentric rings, reminiscent of the spheres of heaven, with ladders, which may be associated in the minds of some people with an initiatory ladder of perfection, so it may seem reasonable to seek a mystical sense in these structures. All we know for sure, however, is that the stones once formed part of a pattern – whose meaning, it seems, is lost forever.

Power struggle at Fishpond

Have the electrical lines cutting through the hamlet of Fishpond Bottom in Dorset turned it into an 'open-air laboratory', as GUY LYON PLAYFAIR suggests? Are the residents unwilling guinea-pigs in an experiment that nobody controls – or understands?

Giant power pylons intrude on the landscape of the peaceful little hamlet of Fishpond Bottom in Dorset (left and below) – a far cry from the idyllic setting that existed when the French Impressionist Camille Pissarro painted it in the 19th century (bottom). The villagers believe that the electrical lines not only mar the scenery but also contribute to, or cause, the inexplicable illnesses many of them have suffered since the pylons were constructed

THE HAMLET OF FISHPOND BOTTOM, with a population of 40, is set in a beautiful valley near the west Dorset coast in southern England. It looks like an ideal place for a quiet and healthy life. But it is not. Since the early 1970s it has been gripped by a mystery as baffling as any Agatha Christie plot. There have been six sudden deaths, and many incidents of an unpleasant nature. The local residents have a very good idea of 'who done it', but the authorities have turned a deaf ear to their accusations.

Mrs Hilary Bacon was an early victim. She began to feel unwell within only a few hours of moving into her Fishpond cottage in 1973: her eyes began to hurt, she lost her voice, and she felt generally exhausted. She thought all this might be due to the strain of moving house, but things became worse. She would have sudden headaches and bouts of nervous tension followed by depression and irritability. She slept badly, often waking in the middle of the night twitching. Then one day she had a very alarming experience:

> I went out to pick some broccoli, and as I bent over, I had the most extraordinary sensation. It was as if all the light went black. I totally lost my sense of direction – I had no idea whether I was up or down, or where the broccoli was. It wasn't like fainting, but totally different and very frightening.

She soon learned that other villagers had had similar frights, similarly unexplained. A farm-worker had blacked out on top of a moving hay cart. Her own son had also lost consciousness while riding his motor scooter. He was unhurt, but another motor cyclist had broken several ribs in a crash that followed a sudden loss of vision and orientation.

It did not take long for the Fishponders to suspect that these incidents might be associated with their local eyesore – a row of pylons that marched across their valley carrying electricity at 400 kilovolts along lines that ran right over their heads. The lines, whose construction had started in 1965, had already caused problems: they hummed loudly when it was windy, and alarming red or blue flashes sometimes appeared on them. A cow had been killed, and a bull badly burned by a 'flashover' – a

Below: Hilary Bacon in the garden of her house, which is one of the 28 nearest to the electrical lines. After she suffered a series of mystifying symptoms, she joined Eustace and Kathleen Yeomans in starting a campaign to get the Fishpond enigma fully investigated

Below right: Kathleen Yeomans demonstrates how a fluorescent tube lights up when it is simply held under the pylon cables

form of artificial lightning produced by the lines. And there had been a human victim. A farmhand carrying a length of frozen drainpipe had been electrocuted when electricity had jumped from the wire to the pipe and been channelled through his body.

The inhabitants of Fishpond Bottom already thought of the power lines as ugly and dangerous, but not necessarily as exercising a permanent influence on all who lived near them. Then Eustace and Kathleen Yeomans – he a retired executive of a leading aircraft manufacturing company – became alerted to this very possibility. They suddenly realised that too many of their neighbours were falling ill or having mishaps in mysterious ways. With the help of Hilary Bacon, the couple began to make enquiries.

They soon learned that a power line does more than carry electricity from the generating plant to the customer. It also sets up an oscillating electromagnetic field throughout its length. The strength of the field fluctuates rapidly, alternately falling and rising. When the field builds up to a peak it creates positive ionisation of the surrounding air molecules. When the wind blows, the whole line will move, thus in effect pulsing the oscillating field at extremely low frequencies (ELF) and also making the wires sound, like huge piano strings, at the lower end of the acoustic spectrum.

The people of Fishpond were being exposed unwittingly to at least three factors, all known to be potentially harmful: positive air ionisation, low-frequency sound and an ELF electromagnetic field. The Central Electricity Generating Board (CEGB) denied the validity of Hilary Bacon's research, although she had amassed a large amount of scientific literature. At a public meeting held in Fishpond Bottom in 1976 at the request of the local MP Jim Spicer, seven CEGB officials took turns at insisting that there was no evidence to suggest that power lines could do any harm at all. 'They treated us like silly children,' a disgusted Fishponder said later.

The first of several individual scientists to take a serious and sympathetic interest in the plight of the concerned villagers was Professor John G. Taylor of London's King's College. He questioned 21 of the 28 people who lived within 100 yards (90 metres) of the lines, and recorded a wide range of symptoms, some of which had been severe enough to require specialist treatment. They included depression, urogenital disorders, skin rashes, heart palpitations and general malaise, especially in wet or windy weather.

Life beneath the lines

'It's like being caught in a net,' one resident told Taylor. Another said it was sometimes like 'having a wall between yourself and your thoughts'. Professor Taylor noted that some of these symptoms were identical to those known to be caused by excessive positive air ionisation, and in a paper entitled 'Living beneath the power lines' published in *Psychoenergetic Systems* (1979), suggested the need for a long-term study of the Fishpond problem.

His suggestion went unheeded, and finally Eustace and Kathleen Yeomans decided they personally had had enough. They sold their retirement home to an electrical engineer, telling him frankly why they were moving. The engineer dismissed their fears as 'rubbish'. Two years later he was dead, after a sudden heart attack.

The Yeomanses had hardly arrived in their new Cotswold home when they learned that the CEGB was planning to extend a 400 kilovolt line to pass near some houses in the

village of Innsworth. Though not directly affected themselves, they felt obliged to warn those in Innsworth what they might be in for. As a result, a public enquiry was held in 1978, and it attracted much attention from the media. Reports came in from all over Britain indicating that the people of Fishpond were not alone in their sufferings. Evidence that power lines could be bad for the health also began to find its way into scientific literature as well as the popular press.

In 1980 the Working Group on Inequalities in Health published its findings on the death rates per thousand of men aged 15 to 64 in 24 different occupations. The lowest was for university teachers, at 2.87, and the highest – more than six times that number at 19.04 – was for electrical engineers. At about the same time, the private health insurance company BUPA found, after studying 540 electricians, that one third of them had a moderate to high chance of developing heart disease in the near future. This was more than twice the expected rate for the control group.

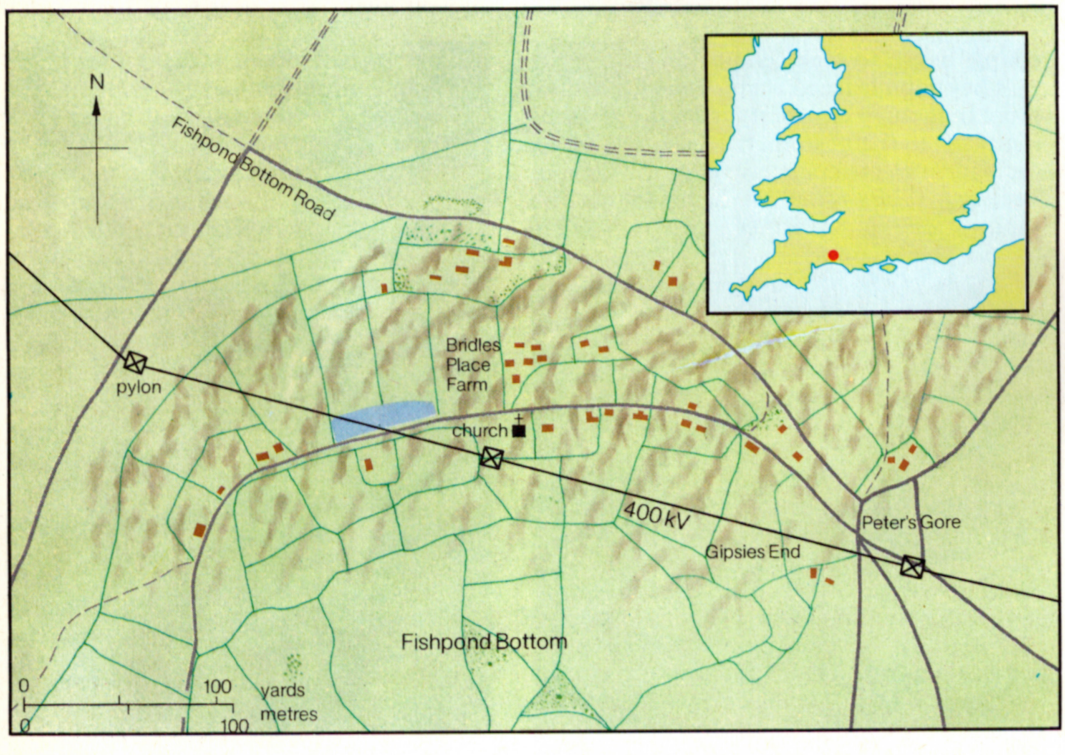
Of greatest interest to the Fishpond villagers was new evidence that living near a power line could have fatal consequences. In 1981 Dr F. Stephen Perry, a general practitioner from Albrighton in Staffordshire, and three American colleagues reported in *Health Physics*, the official journal of the Health Physics Society, that they had found a significant correlation between suicide and high voltage electricity. They said: 'Significantly more suicides than expected occurred in the higher magnetic field strength ranges.' Their alarming and controversial findings were later checked by scientists at the University of Salford, and fully confirmed.

Professor John Taylor of King's College in London, the first scientist to visit Fishpond Bottom. In the report he wrote for a scientific journal, he said that a problem did exist and that it called for a long-term study of the effects of air ionisation on humans

Individual scientists concerned about the detrimental effects of the power lines on the environment continued to visit Fishpond, despite regular denials from CEGB officials that there were any such effects. Dr Leslie Hawkins of the University of Surrey found that the landscape closely resembled his model of maximum positive ionisation. Ground-level winds, he said, could in theory produce 'enormous quantities' of positive ions, which were 'known to have biological significance', although how the process works remains unclear. In his opinion: 'There is very good scientific evidence to suggest that the stress-related symptoms reported by the people of Fishpond may be caused, or at least aggravated, by the power lines above them.' Dr David Smith of the University College of North Wales paid several visits to Fishpond in 1980, at his own expense, to measure local ambient electrical and magnetic field strengths. He found the former to be well within acceptable limits, but his magnetic readings, as measured in microgauss, were quite another story. In and around Hilary Bacon's cottage, they were all above the figure of 1000 microgauss, which was rated as 'high' by Dr Perry. And these magnetic readings were up to eight times higher in her garden, under the line, as they were indoors.

A powerful treatment

Is electricity good or bad for people? The evidence seems contradictory. One practitioner of alternative medicine, Harry Oldfield, is showing how it can be used with apparent success to diagnose and treat a number of ailments (see page 2038). But a growing number of researchers – not to mention the population of Fishpond – are



A map showing the direct path of the power lines through Fishpond. Most of the houses are within 100 yards (90 metres) of them

Above: Guy Bacon, son of Hilary Bacon, at the spot where he blacked out – for no apparent reason – while riding his motor scooter

convinced that the presence of a power line can be held responsible for a wide range of symptoms, most of them stress-related. What exactly is happening?

Dr Andrew A. Marino of the State University of New York's Upstate Medical Center at Syracuse, USA, has taken a close interest in the Fishpond Bottom affair. He puts it this way: 'Cells in the body exist in equilibrium with their immediate electrical microenvironment. Certain changes in this microenvironment result in information being transmitted to cells which is capable of controlling their function.' There is a mass of published evidence to support this claim, some dating back to the 1950s. A good deal of it is from Marino himself and his colleague Dr Robert O. Becker. Observed effects of electromagnetic fields at extremely low frequencies range from alteration in the reproduction rate of bacteria to direct interference with the human brain, by a process known as 'bioentrainment'.

Some of the mechanisms involved are gradually being discovered. Early in the 1970s, a team led by Dr W. Ross Adey (now at Loma Linda University in California, USA) showed that electromagnetic fields pulsed in the ELF range influenced the release of calcium from cells. This suggests that this chemical process, which has innumerable biological effects, can be interfered with by artificially generated electricity.

But many questions remain unanswered. Do these effects depend on the frequency, the pulse repetition rate, the intensity of the field, or a combination of all three? Or, as some believe, do they arise from any sudden changes in any of these parameters?

It begins to look probable that every organ in our bodies – indeed, every single cell – can respond to electrical stimuli of which we are seldom consciously aware, and that some such responses can lead to major complications. A whole new field of study has yet to be opened up, let alone explored.

People's systems are electrical as well as biochemical. We evolved over the millennia in an ocean of natural ions generated in the atmosphere, mainly by the Sun and the regular lightning discharges that in the opinion of some researchers may have been responsible for creating life on Earth in the first place. We are only just becoming aware of some of the consequences of our recent interference with this natural environment.

Fishpond Bottom may be an extreme case. It seems that the combination of its natural setting and its artificial addition – the pylons and power lines – has created an open-air laboratory and has made reluctant guinea-pigs of its inhabitants, especially the 28 nearest the lines. They have been taking part in a grim experiment since 1972 – waiting patiently for someone to take charge of it.

Top: Dr Leslie Hawkins, a senior lecturer at the University of Surrey and an international authority on the biological effects of air ionisation. He supports the people of Fishpond in their effort to find out if the power lines are the true source of their problems

Above right: Evelyn Eyre feels that the harmful effects of the pylons have been proved as far as she is concerned: 'When I am here, I get headaches and when I'm away, I don't'

Above: Jean Wareham and her daughter Tina. Jean says that the atmosphere makes one feel 'as if everything was pressing down on you'. Tina has suffered severe skin rashes

Five easy pieces

Hoax, hallucination or secret military operation? To establish exactly what happened at the Huffman UFO sighting in Texas, investigators produced five possible scenarios. JOHN SCHUESSLER concludes his report

AS A RESULT of their encounter with a bizarre object on 29 December 1980 Betty Cash, Vickie Landrum and her young grandson Colby suffered serious injuries. Despite continuing investigations, a satisfactory explanation for the events of that evening had still not been found by mid 1982. Members of the Houston-based Vehicle Internal Systems Investigative Team (VISIT) called in to examine the case at first approached it with extreme caution. However preliminary investigations provided basic information of a kind that suggested the case merited serious attention.

Drawing on this initial basic information the VISIT members created a series of 'scenarios' of possible interpretations of the events of that night; these have formed the basis for extensive enquiries.

Scenario 1 In this scenario Betty, Vickie and Colby had set out to have an enjoyable evening at a bingo game. Disappointed to find all the bingo clubs closed, they were feeling let down as they drove home after a meal at a New Caney restaurant. The dark, lonely road also made them feel jittery, and they began making jokes about the lights of the distant aeroplanes they could see in the sky. One thing led to another, and soon they were saying that the lights could be UFOs. Confirmed scoffers, they decided to invent a UFO story to match those they had read in the newspapers. To make it seem more 'official', they added the helicopters; they then rushed home to tell their friends.

Scenario 1 was the starting point for the whole investigation. Until VISIT could be certain that this scenario was false there was no reason to proceed. And analysis soon showed that it did not stand up.

In the first place, all three victims had sustained serious physical injuries that had been verified by doctors. Furthermore a number of independent witnesses had also reported seeing the UFO and helicopters that evening. Interviews with friends and colleagues of the three victims failed to produce any indication that the story might be invented, or any suggestion that the three were prone to this kind of hoax.

In fact the three had made no attempt to tell their friends about the incident, fearing they would not be believed; nor had they approached the press. When the story leaked out and newsmen asked for an interview, this was granted free of charge. All three cooperated freely with VISIT even when this proved personally embarrassing.

Scenario 2 The three were driving home when they met a UFO blocking the road, making it impossible for them to proceed. This was not a chance encounter but a

When Betty, Vickie and Colby encountered the UFO they counted up to 23 helicopters accompanying it. Some were CH-47s, the large double rotor type that so frightened Colby, others were smaller, faster single rotor craft similar to the ones shown here

Vickie undergoing regressive hypnosis under the guidance of Dr R. Leo Sprinkle, in an attempt to discover whether she had been abducted by UFO operators. Since no evidence of abduction was found, VISIT concluded that the idea of the helicopters had not been 'implanted' in the victims' minds

planned abduction, which may have lasted for as long as 20 minutes. While they were in the UFO the three victims had the idea implanted in their minds that government helicopters would fill the sky after the event, making them think they were involved in some kind of military exercise. In this scenario the UFO and the injuries were real, but not the helicopters.

Parts of this scenario stand up under scrutiny while others do not. Independent UFO sightings in and around the Huffman area, across Texas and in adjoining states during the same period suggest that the UFO was indeed a physical craft. The victims were certainly injured, possibly by the craft.

But no evidence could be found that an abduction had taken place. A few months after the incident Vickie agreed to undergo regressive hypnosis under the guidance of Dr R. Leo Sprinkle of Wyoming University. An authority on abduction cases, Dr Sprinkle said he found no indications that Vickie had been abducted. Betty did not undergo hypnosis because her doctors feared it might put too great a strain upon her heart.

VISIT decided that there had been no abduction. Since other witnesses had also testified to seeing the helicopters, it was concluded that the only part of scenario 2 that was true was the part about the UFO and the injuries.

Scenario 3 In this scenario the huge UFO was carrying smaller UFOs and dispensing them near the city of Houston. Betty, Vickie and Colby happened along just in time to interrupt the operation and were accidentally injured. Rather than risk having the three observers talk about what they had seen, the UFO operators made them (by holographic means, mind control or hypnosis) see the smaller UFOs as helicopters. The UFO operators were probably unaware that the victims had been injured, and hoped they would accept the sight of helicopters as unremarkable, and say no more about them. (This scenario was suggested by an investigator for the Aerial Phenomena Research Organisation of Tucson, Arizona.)

Since the late 1960s there have been a number of cases in which it was not clear whether UFOs or helicopters were involved. At the Huffman event it appears that a UFO and helicopters were interacting in some way. The victims saw the helicopters at Huffman while the UFO was nearby and also after it had moved several miles away; other witnesses saw the helicopters without the UFO, or the UFO without the helicopters. As a result of all these sightings VISIT concluded that the helicopters were not camouflaged UFOs.

Scenario 4 Betty, Vickie and Colby encountered a UFO in trouble; it was operating an emergency system (the cone of fire) to overcome the problem and get it on its way again. Two hours earlier the same craft had been seen over Dayton and Liberty flying like a spaceship in trouble; it had been tracked on radar until it dipped too low to be seen, when a military team was sent to investigate. The team had CH-47 heavy lift helicopters to carry troops to cordon off a crash scene, and equipment to neutralise any problem; the smaller helicopters were gunships for protection. When the UFO regained control and made for the coast, the lead helicopters stayed close to it to collect data. Other helicopters held back, in case the UFO should try to land, or should crash.

Research for this scenario produced a number of other UFO sightings involving triangular or diamond-shaped objects, but only a few of these belched flames from the underside for a prolonged period. This seemed to support the idea that the Huffman

Adding insult to injury

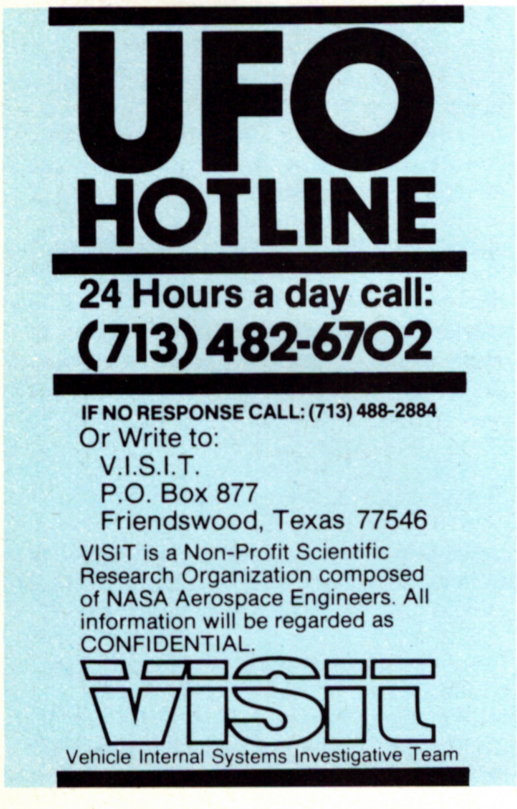
One day in April 1981 a CH-47 helicopter flew into Dayton, Colby Landrum's home town. As the little boy watched the aircraft fly overhead, he became very upset and agitated, because it was the same type of helicopter he had seen near Huffman the previous December. To allay his fears his grandmother Vickie decided to take him to the place where the helicopter had landed, in the hope that it would seem less frightening on the ground.

When they reached the landing zone they found a lot of other people already there, and had to wait some time before they were allowed to go inside the helicopter and talk to the pilot. Vickie and another visitor both claim that the pilot said he had been in the area before for the purpose of checking on a UFO reported in trouble near Huffman. When Vickie told the pilot how happy she was to meet him, because she was one of the people burned by the UFO, he refused to talk to them any further and hustled them out of the aircraft.

VISIT later located the pilot and questioned him. He admitted to knowing about Vickie's and Betty's encounter with the UFO, but maintained that he had not been in the area in December, and had had nothing to do with any UFO. Unless another pilot decides to speak up, it seems that the source of the helicopters reported at Huffman will remain shrouded in mystery.

UFO was in trouble. Moreover, people close to a UFO seldom suffer the dire injuries experienced in the Huffman incident, and this suggests that the injuries were caused by a system that was not operating properly.

One possible explanation for the helicopters is that a military team was co-operating with the UFO. If that was the case, it seems possible that similar incidents had occurred in the past, and that this was a fairly routine operation. It might also suggest that a NATO-like pact exists between the US government and the UFO operators, under which a craft in trouble might issue an emergency call for help. However, it has to be said that the US government refuses to acknowledge that UFOs exist, nor is there any evidence that such a mutual aid pact exists.


UFO
HOTLINE
24 Hours a day call:
(713) 482-6702
IF NO RESPONSE CALL: (713) 488-2884
Or Write to:
V.I.S.I.T.
P.O. Box 877
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VISIT
Vehicle Internal Systems Investigative Team

In their initial attempts to get help after their alarming and damaging experience, Betty and Vickie could find no one willing to take an interest in their case. To make things easier for future victims, VISIT produced this UFO Alert Card, which is distributed to the media and police within a 150-mile (240-kilometre) radius of Houston

Scenario 5 In this scenario the whole affair was a government classified operation and was mistaken by the witnesses for a UFO encounter. The helicopters could have been transported to the Houston area from any base in the USA or central America, and could have been taking part in anything from an annual training exercise to some special operations simulation. The 'UFO' might have been a power plant, a weapons system or an electronic countermeasures system, and it might have been slung from a helicopter or flown by remote control. The injuries could have been caused by a powerful pulsed microwave system, or by exposure to some fuel, defoliant or other unidentified liquid.

As far as this scenario is concerned, the US government categorically refuses to acknowledge ownership of the helicopters seen over Huffman on 29 December 1980. Nor were there any commercial operations involving helicopters of the heavy lift type along the Gulf coast at that time. Since six witnesses have positively identified the helicopters, and since no one will accept responsibility for them, it must be assumed that this was a secret operation and that the welfare of the victims was of secondary importance. Vickie Landrum is quite certain that scenario 5 is the correct one. The UFO was not, she says, 'from outer space with little green men, that's for sure. If the government doesn't know about it, they better find out.'

VISIT has taken steps to make things easier for future victims of UFO encounters. When Betty and Vickie first sought help, they could find no one willing to take an interest in their case. VISIT has now produced a UFO Alert Card, which is distributed to the media and police within a 150-mile (240-kilometre) radius of Houston. Even when the women did find medical help, there was no information available to their doctors about injuries sustained in earlier UFO encounters. VISIT is now researching such injuries and hopes to produce a check-list for use by doctors and UFO investigators in future incidents.

continued from back cover

startlingly simple suggestion – perhaps it was their understanding of the concept of chance that was at fault. Blackmore and Troscianko proceeded to test this idea on their subjects – and found that it was indeed the case. Asked how many correct guesses they would expect to make in a card-guessing experiment by chance alone, the sheep would consistently give an answer slightly below the true chance level. So, of course, chance results would actually be liable to reinforce their belief in the existence of psi.

This result might be used by some to support the argument that psi does not exist – that it is merely an illusion. And so it is important for those who do believe in its existence to be able to marshal the scientific evidence for it. Sadly, parapsychology is a highly disorganised discipline and – except on rare occasions such as the conference at Cambridge – one researcher may not know what another is doing. The interested observer is even less likely to be aware of current research.

The state of the Ganzfeld

The conference produced one bold attempt to assess objectively the experimental evidence for an aspect of parapsychology that is often claimed to be the most successful method of systematic research: what the paper's presenter, Ray Hyman, called the 'Ganzfeld/psi experiment'.

Ray Hyman is a psychologist at the University of Oregon in the USA. The value of his statistical assessment of the success of the Ganzfeld experiments as a whole is that it is carried out from outside the field of parapsychology.

With the help of Charles Honorton of the Maimonides Dream Research Laboratory at the State University of New York, Hyman located accounts of every known Ganzfeld experiment from 1974 to 1981. Earlier estimates of the success rates of Ganzfeld experiments had ranged from 50 per cent to 58 per cent; but Hyman found he had to revise the criteria used to decide whether or not a given experiment had been successful. Eliminating reports in which results were simply duplicated, and those in which the results showed psi-missing rather than *direct* hitting of targets, Hyman found an initial success rate of 48 per cent – lower than any other previous estimate, but still an encouraging result.

But Hyman found that the success rate was cut still further by a number of other considerations. Some results were counted as succesful even though they simply did not meet the accepted standards of statistical significance. However, a more serious objection, in Hyman's view, was the common practice of employing multiple significance tests – analysing the results in a number of different ways to see if they are significant. If the experimenter is not very careful, it is all too easy to set the bounds of 'significance' so wide as to risk an objectively meaningless result.

Let us suppose you are in a restaurant and order a bottle of Chablis. The waiter returns to say they have none. 'Very well,' you say, 'I'll have the Muscadet.' It could be argued that all is well – after all, you are quite happy to drink it. But – and here is the analogy with statistical significance – by allowing yourself the choice of more than one wine, you have ended up not having quite the wine you wanted. Similarly, multiple significance testing may mean that you end up testing for something much broader – and much more likely to occur – than telepathy. Essentially, Hyman is complaining about the accuracy of the questions parapsychologists are asking:

> The definition of a success being employed by parapsychologists is the following: 'A successful Ganzfeld experiment is one that obtains results significant at the 0.05 [5 per cent] level *either* on the number of direct hits *or* on the number of binary hits *or* on the sum of the ranks *or* on the ratings of the targets *or* on the binary judgements of the Maimonides scoring system *or* . . . etc.'

Devastating criticism

Hyman's other main complaints were of inadequate screening of 'sensory leakage' – permitting cheating or subconscious perception – and of inadequate randomisation of targets; many of the experimenters, he said, were using crude methods such as shuffling a pack of cards! Many of the reports, too, 'are incomplete or vague with respect to important procedures and analyses' – making it impossible to assess their value. Sixty-four per cent of the tests he analysed failed on account of multiple significance testing, 45 per cent on inadequate randomisation, and 60 per cent on sensory leakage. Hyman found that only one of the experiments was free from all these faults – and that was non-significant!

This criticism seems fairly devastating – but Hyman offers it in a constructive spirit. His aim is to provide a set of norms for Ganzfeld experimenters to follow that will make all their experiments valid, and will allow them to become directly comparable with each other. And then, perhaps, they will be able to convince orthodox scientists that psi exists.

Chance would be a fine thing

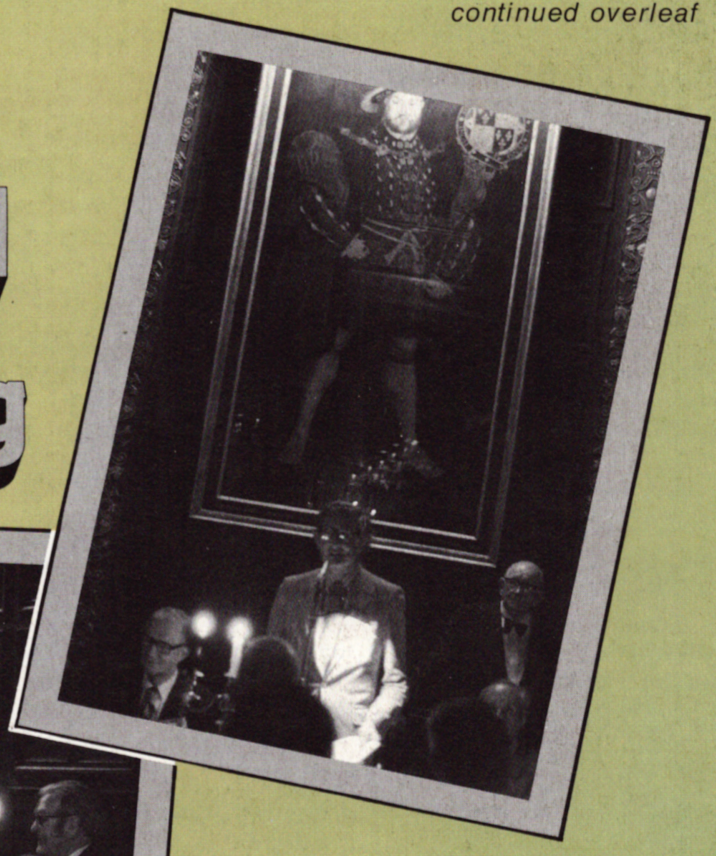
For one week in August 1982, Trinity College Cambridge became the historical backdrop for an international conference held to mark the centenary of the Society for Psychical Research and the silver jubilee of its sister organisation from the United States, the Parapsychological Association.
THE UNEXPLAINED presents the first of its special reports on the conference

One of the commonest objections met by people involved in parapsychology is: 'But of course, ESP and psychokinesis haven't been experimentally verified in the laboratory yet.'

At Cambridge Dr Susan Blackmore was one of those brave enough to confront the subject directly. Talking about her own experiences with psi in a lecture entitled 'Prospects for a psi-inhibitory experimenter', she described how she carried out her first experiments in parapsychology with a strong personal belief in psi and 'high hopes of success and enthusiastic ambition'. Seven years later the negative results she recorded in her first experiment have become the rule, and she is faced with a situation that needs explanation. She considered several possibilities – from the suggestion that she herself might be inhibiting the results of the experiment (hence the title of the talk) to the bald hypothesis that psi does not, after all, exist. Dr Blackmore herself reacts by arguing, with some passion, that there is room in parapsychology for those who, like her, do not achieve spectacular positive results; that, indeed, there is a role for the sceptic.

It was in a discussion of her experimental experience that a very interesting point arose. Together with her husband, Dr T. Troscianko, she had been working on the sheep-goat effect – the theory that those who believe in ESP ('sheep') will obtain better results in tests than those who do not ('goats') – and noted a curious aspect of the subjects' own evaluation of their performance: the sheep consistently thought they had some control over events in a random card-guessing experiment, even when the experiment was set up in such a way that they could not influence its course. That is, they estimated their own performance consistently higher than did the goats, *even when their scores were actually identical*. What could this mean? Finally, Dr Troscianko came up with a

continued overleaf



Under the watchful eye of the founder of Trinity College, King Henry VIII, speakers (above: Professor Hans Eysenck; left: Professor A.J. Ellison) at the centenary conference paid tribute to the traditions and intellectual achievements of the SPR's first hundred years